

SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY
OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

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"The life that now is shapes the life that is to be."

"Prove all things, hold fast that which is good."

The Spiritual Times.

SATURDAY, JULY 9, 1864.

THE NATURE OF MEDIUM REVELATIONS.

ARTICLE IV.

In our last reply to Mr Mogridge we expected no more upon the subject, deeming the answers already given by us amply sufficient to settle the points in dispute between us. We find, however, that our friend is not yet satisfied that he cannot annihilate the spiritual fabric.* Yet he cautiously clings to a few remnants of the true faith, although he does not appear to wear the spectacles which will focus them to his own mind. For ourselves, had we not a living affection for Mr Mogridge, and a conviction that he is earnest and full of gentlemanly valour, we should before this have foreborne to urge further argument upon the subject, feeling thoroughly assured that little more need be said to substantiate the position we first took up. Whether our readers will see with us that Mr Mogridge has manoeuvred himself into our boundaries by a process of intellectual strategy, or not, we cannot say, but to us several points in his fourth and last onslaught seem to indicate such a procedure. Let us take his last letter and treat its arguments seriatim. To our main question—*Do spiritual manifestations take place? If so, how?* He says—"Does the sun move round the earth?" &c., and proceeds to request us to "analyse, define, and explain" such a phenomenon. Now we are quite ready with Mr Mogridge to believe that modern science has explained and exploded many things in connection with astronomy, but we do not see why Mr Mogridge should turn the stream of mystery in our direction, and expect us to accept Spiritualism as more defective because mysteries in the universe exist. "Belief is not proof;" certainly not. Yet we imagine it would be a most difficult task for Mr Mogridge to *prove* all he believes. It is right to do so if possible, but where the line of proof is to commence and end is the problem. The fact is, *internal proofs* come to most of us, and we vainly essay to give them voice; but alas! like medium revelations they lose in the *passing through* the inner to the outer world. With so much knowledge of the difficulties attending spiritual medium-

istic revelations, it does, indeed, surprise us that Mr Mogridge should require *proof* of all we believe. Suppose, for a moment, we ask him even to *prove* that Tennyson and Jenny Lind are not mediums—that they are not recipients of inspiration. How will he find himself mystified? Suppose we ask him to prove all the supernatural manifestations he admits took place "at certain intervals?" Suppose, further, we demand evidences from him to substantially attest the various spiritual re-appearances recorded in the Book of Books, in which he acknowledges himself a believer, how *could* he prove the facts of his belief? Then, why need he inform us that "Belief is not proof?" If it is not proof with us, neither is it proof with him. He may object, but we cannot help thinking that the same allowances should be made for the imperfections dependent on fallibility for the spiritualist as for himself. We claim no exemption from the common failings of human beings; but we do claim to hold intercourse in a thousand ways with the spirits of the departed. And it is no argument because imperfect mediumship results from imperfect beings that spiritual beings do not communicate, or that their communications can be of no value. This has been our mode of defence. Now, there is no further dispute upon this point, because Mr Mogridge, "(without personal experience) accepts the statement that they *can* and *do* take place in all ages, where needed." Thus far, we discover ourselves right at the onset in claiming him as a spiritualist. He evidently now wants proof that spirit communications are of a high order. He says—adding a link to his original way of putting it—"that it was infinitely better not to have any spirit manifestation than merely those of a *lower character than we already have.*" But at first he said, "it was better to be left without a manifestation at all than to receive one that should *puzzle the senses to explain it.*" Is not this shifting ground? Why, who would desire a communication of a *low* character from the other world? Certainly none but *low* natures. If a communication come coloured by the idiosyncrasies of the medium, we must be content to receive it as such; but to argue because mediums are imperfect, communications are all of a *low* character is anything but fair. Or, if admitted, for argument's sake, to be so, to conclude that we had infinitely better be *without* spiritual manifestations, is unreasonable. Purify a vessel and filter the water, and it will be deposited therein tolerably pure. Well, then, cultivate mediums—render them as pure as possible, and communications coming from spirit-land will be the purer. Like attracts like; accordingly, *low* mediumship will attract a lower order of spirits, and their communications will be low. But there is, thank God! a reverse side to the

* See Mr Mogridge's Letter in our present number.



spiritual subject. A high class of mediumship will attract a high order of spirits, and their communications will be of a high character. We neither advise Mr Mogridge nor our readers to associate themselves with low mediums; we only say that the *existence* of mediumship, in any form or character, establishes the fact that spirits have power to communicate. Our mission, we trust, is not to wallow in the mire but to ascend to the sky of mediumship. Let us then purify the vessel before we pronounce the water we collect in it impure. Mr Mogridge asserts "that no communication has come to us even by the showing of Spiritualists themselves, superior to that of which we are now in possession." Had he said that this was his belief we might have replied from his own mouth, "Belief is not proof." Now, we must be stronger and say, *assertion* is not proof. If our friend will kindly observe that Spiritualism has never been advocated by us, or any intelligent recognised Spiritualist that we know, as being simply the rough, intermittent manifestations of table-moving and rapping, he will possibly see that he might as well talk of putting the universe in a nut-shell as to limit the operations of spirits to what he terms the *lower* phenomena. Besides, how knows he the extent and character of spirit-phenomena when he confesses to have no personal experience? If his theory, after all, should be wrong, and ours right, he would, perceiving this fact, perceive further that the high character of art, in all forms, has a spiritual origin. Does he not behold in Tennyson, Jenny Lind, and all masters, whether in the schools of sculpture, painting, poetry, or music, something spiritual, surpassingly ethereal, beyond the gross conceptions and things of the material world? Men call the extraordinary and exquisite works of the inventive faculties *imaginative inspiration*. We beg to say *spiritual influx*. We may be wrong, but this seems to us less difficult to comprehend than the other ordinary solutions to the problem—what is genius? We are quite disposed to hear objectors with their continuous cackle about "How do you account for this and that?" and so on; but when we ask ourselves to account for the poet's mystic, melodious, and prophetic utterings which come at intervals when the spirit works within him, by calling him inspired, we ask, What is inspiration? and discover that the term supposes an inspirer. Hence spiritual influx seems a term that can be logically used, and without a fair chance of being like the word "inspiration" misunderstood. Now, if a man be inspired, there must be a cause—an inspirer. If so, who or what gives the inspiration? Does it come from the man himself, or is it imparted? If the man himself is the creator of his own inspiration, what need is there to use the term "inspiration" at all? The closer we look into this subject we shall not only discover that "belief is not proof," but that the human soul, by innumerable, invisible links, is connected with the spirit-chain of being, and draws in inspiration, spiritual influxes, from both worlds. There appears to us, although we see through a glass darkly, marvellous spirit-workings in the souls of us all, and we cannot but perceive that mediumship is more extensive than Mr Mogridge, in his simplicity, imagines. If, therefore, Spiritualism, as we understand it, be acknowledged, where will our friend set up his standard? And how much of the temple of Art will he attribute solely to material development? This is a very important question. Let him carefully re-consider it. It would be an easy task to re-produce evidences in favour of the elevated lessons which have been imparted mediumistically. It is considered nothing to Mr Mogridge to get communications from the Summer-land, without they are of a superior order to those we already possess. Let us fairly look at this thought. If spirit influxes have, as we believe, been the inspiring causes of the most perfect creations of Art, why?—as far we are able to judge, works of a like character, through recognised mediumship, may seem to us not to be superior, why should they, coming from the same source? But if they are of a *high* character, and serve the purpose of establishing conviction in the hearts of millions who were shoulders-deep in materialism, are they not of incalculable use to those millions? We think so, and moreover, recognise numerous facts which go to prove that the advice of the spirits has been followed to the extension of commerce, and the improvement of the human race.

We have, we think, fully established our argument respecting the character of mediumship by showing that the Bible, like all spirit messages, has passed through the colouring process of mediumship in its various translations. Therefore, it appears unnecessary to say more upon that part of Mr

Mogridge's letter. "Has the necessity existed for spiritual manifestations?" "Does it exist now?" We apprehend without the *necessity* the manifestations could not exist. Mr Mogridge admits the phenomena "without personal experience;" therefore, he must admit the necessity, without he will undertake to assert that God makes an effect without a cause or purpose. Further, he says, "the claim and crown of humanity is progression," and charges spiritual manifestations with impeding progress. Here his argument appears to us to weaken. One of the great teachings of modern spiritual philosophy is not only that there is progression* here, but also hereafter.

Again, Mr Mogridge argues firstly, that his "position has been in no wise shaken;" secondly, that "the indefinite character of the revelations concerning a future state give better faith and trust in God;" thirdly, "that Jenny Lind and Tennyson are the creators, not the mere mediums, through which song or poetry passes;" fourthly, "how differently the Supreme Being passed his messages through the minds of men." We cannot spare space to treat these arguments at length, but briefly say, firstly, we modestly leave the reader to decide whether he have, or have not, shaken his position; secondly, the indefinite character concerning a future state can only have stimulated the faith and trust of *sincere* believers; but what of the millions upon millions living without a living faith in Christ for want of faith? Here comes in spirit-power as in the old days to shake up "these dry bones;" thirdly, did Jenny Lind and Tennyson create their songs and poems there would be no need of inspiration or spiritual influxes, and they must gain their *stimuli* from neither the spiritual nor the material world; fourthly, the Supreme Being passed his messages in his own all-wise manner in the days of the Bible dispensation. Will Mr Mogridge presume to say the Supreme Being does not operate through His holy angels upon His own children even now in these degenerate days, even as He is confessed to have done in the past?

We have exhausted our space, and must beg to consider this reply final, trusting Mr Mogridge may investigate for himself, and arrive at the truth. Our readers, we hope, will forgive us for dealing so often with this subject. Had others taken up the defence of spiritualism, we should gladly have heard both sides in silence.

* See Leading Article by the Editor, of last week, on "Progress."

SPIRIT MESSAGES.

We are most anxious for the spread and development of true, sincere, spiritual belief; not the spurious, meretricious excitement and novelty that make people often run after mediums, simply to see tables moved, to hear raps, and to get replies to silly questions. We want to find receptive minds, anxious to improve and develope, and to help others; earnest, truthful searchers, who, unheeding the laughter of the foolish, go on seeking for knowledge and trying to help others to find it also. The true object of Spiritualism is to purify and raise the tone of mind in man or woman; to make them feel the purpose for which they were created, and to make them exert themselves to endeavour to progress. Remember the life on earth is for a space—60 or 70 years, few pass that period. The life beyond is for eternity. Into what insignificance do the few years on earth sink when contemplating eternity—century on century rolling on! Learn, study, seek to progress, and acquire knowledge; yet in all keep the future in view, and seek that the wisdom acquired may be useful for others as well as yourself. Try to combine the wisdom of the serpent with the gentleness of the dove: let the sting of the serpent, the venom of the fangs, be extracted by the honey of love. Seek in acquiring the knowledge of others to gain their esteem and affection, and try to raise the tone of thought and feeling. Seek not to detect failings; try rather to excite the good qualities—to counteract the weak or bad. Pass through life on earth carrying balm and healing; sow not discord rather try to prevent strife and to heal jealousy. Try by ruling your tongue to soften others, by controlling your actions to guide others, and ever remember evil communications corrupt—evil example offends and acts on weaker minds. Weigh your words, and ponder ere you act; and in all you do, endeavour to do good. Keep the God-man, the Saviour, the Redeemer, ever before you; try to follow him, to understand and love him. Love induces gratitude, and a grateful heart, actions. Doth not a friend seek to prove his love by acts and deeds rather than words? Let your actions incite others; practise rather than preach; remember each bears his own burthen and responsibility. Earth is a vineyard; labour therein to gain your penny; employ the talents you have received discreetly, ever seeking to increase them, praying for more. "Ask and ye shall receive." Ask for help and aid, and strength of will and purpose, body and mind. God is never weary of giving, of creating, and developing. Farewell.—Through the mediumship of LOTUS.

ANCIENT UNPRINTED MSS. ON SPIRIT INTERCOURSE.

In the Catalogue of MSS. preserved in the British Museum, made by Samuel Ayscough in 1782—a quarto in 2 vols. with pagination running through them both—there are the names of many, which from the occult nature of their contents, have not received sufficient notice at the hands of antiquaries. Rare and valuable works upon Alchemy, Astrology, and Magic here abound, richly deserving a more extended description than has yet been afforded them.

Among the most interesting MSS. here preserved is one which belonged to Sir Hans Sloane, and is described by Ayscough as follows: (p. 877.) “3624-3628. Journals of magical processes, appearances of angels, spirits, &c. and conferences with them from July 24, 1671, to Dec. 16, 1688, in five volumes, to the last of which is prefixed a Treatise of the nine great keys or angelical invocations.” To any of our readers who have the facility of admission to the library of the Museum it will be a convenience to be told that the press mark is 102d.

Before giving any extracts from these MSS., it will be as well to describe their appearance. The whole is written in the small handwriting of the time, with many flourishes and not a few contractions, and two hands seem to have written it—about thirty lines to a page—and in the five volumes of MSS. there are not less than two thousand and fourteen pages! Probably, not any magical or spiritual MSS. equal in extent to this, if we except those of Dr. Dee, has remained to our times. We at first thought it strange and to be lamented that the diligent author's name had not been preserved, for it seemed to have come to us anonymously, and from its abrupt commencement, is evidently but a portion of what originally existed, but we found that the initials of the three persons in the MSS. were I. R., R. O. and I. C., On the 14th of August appear the names of I. Collings and I. Recben but R. O. cannot be deciphered.

As many of our readers are aware, Dr. Dee lived in the time of Queen Elizabeth, and his interviews with spirits were extended over a long series of years. His work, from which we shall give a few extracts from time to time, is one of a singular character, and consists chiefly of religious discourses and exordiums from various spirits named IL, NALYAGE, MADIMI, GABRIEL, URIEL, LEVANAEL, and others. They extend from 1583 to 1607. If we had therefore wished for a link between the times of Dee and our own, this anonymous MS. very happily fills up the interval. No doubt, in course of time, other records will be discovered, so as to show an uninterrupted series. If any reader knows of such, we beg that he will communicate with us, and aid in the completion of this chain of evidence respecting spirit-intercourse by contemporary documents.

As above stated the MS. begins abruptly on July 24, 1671, and curiously enough, by the appearance of the spirit LEVANAEL, mentioned by Dr. Dee. The *v* is, however, as is often the case in old MSS., replaced by a *u*. The spelling I have modernized throughout my extracts, as many words would be almost unintelligible to the general reader:—

“A good heart with a wandering mind. Truly, Sirs, I am well-satisfied to you altogether, although it be upon so great a necessity as the unhappiness of present affairs has required, but enough of that.

“Your several indigences are the forerunners of your future tranquillities, and when you are even in the greatest despair, which, as I may say, now is, then behold the power of the Highest is most ready to stretch forth his hands to buoy up your smothered hopes. All that now is hath been spoken of before; how well may you conjecture it then to be with you when former sayings come to be fulfilled. Your moving to this place is not amiss, being duly considered, and now, since it is so, it may not do amiss to continue together accordingly, until the light descendeth upon you, openeth your eyes and enlighteneth you, and by the finger of his appointment anointeth you to confirmation and perfection.

“How happy it is for such (?) as the Highest shall appoint to be vessels of honour, and how necessary it is for them to be afflicted—such, I say, are truly happy, whom He separateth and visiteth with variety of terrestrial cross, but, though the troubles of the righteous be great, yet he delivereth them out of them all.

“Now, Sirs, since by Divine permission, we are thus opportunely convened, although at this invisible distance, yet receive some small instructions in order to the promises heretofore made unto you. I think you were told that when you were ready, we also were ready which is sooth, (?) but you are not ready, neither, I think, will you yet these three or four days, therefore I say unto you, mark me well here—you have four days to settle the dispose of your temporal affairs, the fifth day I speak not of; the sixth is your Sabbath. The seventh day will be the day of your entrance into the promises, for which you may not either move or digress from place and action; every day shall be hallowed and become sacred unto you, and this is favourably permitted unto you, that the most convenient season of those days appointed you for action you may choose. For that afterwards you may not move from place during the time of presence in action, as shall be made known unto you.

“And now, my brethren, you may joyfully conclude with this saying, that certainly you are in the sight of comfort and not far from this land of promise, even the enjoyment of your hopes, and the happy fruition of your labours, and if aught amiss encumber you in the interim, behold Ave cometh to your assistance.

“The seventh day shall be appointed; all those succedent actions and benefits as power by Divine permission descendeth, and as those appointments are, there is no other choice than what shall then be made, for it is the last.

“As for the remaining time of your charge enjoined, of your fifteen days' terrestrial invitations—and will further advise you therein, I will also go to see and besit this place, lest your enemy lurks about us, his subtilties are great, but his power is snuffed (?). I have no more.

“Your next actions, as now specified and shall be appointed, con-

duceth to the fulfilling of the foregoing visions, and the final end of the promises and your desires.—

“The fountain of eternal light shine forth upon you, wash away your offences, mercifully forgive you, open your eyes, give the true light of His countenance, and bring you to the pathway of His truth, and prepare you to enter into the palace of true science, and make you through faith and obedience worthy to enter thereinto, and give you the enjoyment of His paternal beatitudes. Amen.

“I hope you would be gladly remembered unto all your friends, who desireth also that you may walk as becometh you, ever worthy of their society and friendship. The mercies of the highest rest with you.”

There is an action before the promised vision which it is unnecessary to quote here, and we will proceed to the 31st of July, 1671, when we find the vision duly took place. The Record is headed, “Action of LEVANAEL.”

“I trust you are settled now—let them look that should look—be comforted; the action beginneth at one of the clock. I commend you, Sirs, you will not sit in darkness.

[*Levanael said so because I. R. had lighted two candles.*]

“Move not from place for it is holy.

“Brethren, I trow I told you, thereby promising that this day should be your happy arrival unto and entrance into the port of your desired hopes. And that after (not only your longer pilgrimage, and being tossed on the surges and beaten with the billows of lingering expectation) that you should also both arrive in safety to the desired haven of the promises, the true and happy rest of your only felicity. I said not, that the eye of power descended, but that your entrance approached, which also is come to pass, as shall be showed and declared anon, but first behold the end, and then cometh a few instructions leading you into the beginning of that end.”

After this brief exordium the vision was displayed, and the MS. describes it thus:—

“A fountain or conduit, and on the top of it a head like a round crystal ball, on which ball stands the red bird with his wings and tail spread abroad, and on him sits the spectrum (or king), with the three-fold garment, white, green, and red, and in the conduit a very white water, whiter than milk, and the conduit has three spouts of water, which falls down into a reambe (query) below, and so ascends upwards and circulates, and the spectrum on the conduit has his sceptre in his hand; then came another spectrum in a purplish garment with the Caducean rod in his hand, and sits down on the rambe that receives the water, waving the rod in his hand, having a white cloud over his head. Then there came three men in mourning gowns, and came before the spectrum with the Caducean rod, and kneeled down before the said spectrum, and the spectrum stood up and bowed to the three men, and seemed to embrace them, then all stood up and the spectrum stood in the middle of them and spake to them. Then one of the three spake: ‘If it please you we have been tired with labour these nine days and could meet with none that could either direct or inform us the way to find you, and have been lost for sight of you, since your friend's reception and courteous embraces of us; and lo! since Providence hath thus happily guided us in a strange place and brought us unto you, succour us, and give us being with you. Yea! let us rather live poor and servile, or die here, rather then return to filth and darkness.’ The spectrum saith: ‘I am content. Well, Sirs, you may see how hard a thing it is for some, though wise men, to take warning and learn by their own harms, and to be oftentimes forced to grope their way in the midst of light; you desired to walk in and behold the pleasures of our country, and I bade you take a guide and proffered you the service and custom of our friendship and country, and told you that the pleasures thereof were like unto a monster with many faces, and how those many objects, and variety of our walks and passages would also lead you far short or far beyond your knowledge as being strangers, which you considered not, and whilst you were received in your passage, arrival, and reception here, however thus, through and over your admiration, lost yourselves in the very midst thereof, and now again, with much toil and despair in spirit, the which, one would have thought, had been gall sufficient enough to have warned you before—you are come to beg this charity and relief which was freely proffered you and your acceptance thereof desired, therefore, you may well call our clemency and instructions (though ignorantly enough with such from whence you came) *ludus perversorum et opus mulierum*.

“Then the spectrum pointed to the conduit, and took a vial and filled it half full of the white water; as it ran out, the spirit said, and poised it in his hands: Sirs, I tell you this is the beautiful marvellous throne of our King and the wonder of our country; nay, rather the wonder of wonders, and the well-spring wherein our King and his spouse bathe themselves; the virgin mirror begetting, conceiving, and bringing forth to full fructage, beautifying, enriching, containing all, fulfilling, replenishing, satisfying the thirst and hunger of all; whose least rivulet (query) containeth and compriseth more than the whole ocean of the earth—this, our mirror, nourisheth and supporteth—the other swalloweth and devoureth, and yet its beginning is not, nor shall ever be; it is the exchequer of the holy land, supplying the wants of all, who-ever shall address thereunto for relief.

“Now, they all three kneeled down before the spectrum and rose again, and the spectrum embraces and then falls down on his knees to the spectrum on the bird and implores something, and then stands up. (The spectrum on the bird had a great triple crown of gold, and two long labels of gold came down before him), and said to the three men ‘Well, Sirs, you are content to stay with me, and to mind well and pursue your purposes and intentions, nay, let me say but your own language; it is never too old to learn.’ And then the three kneeled down to the spectrum with the rod, and then rise up, and the spectrum embraceth them.

“Come on, better late do well than never, it is good to be once wise, the reward whereof is unspeakable happiness, and so they four went all away together, and the whole show disappeared.

"Then came LEVANAEI and said: 'My brethren, there is yet somewhat more behind of this end, but, for some reasons, it is, at present, kept back from you; but it cometh in course of practice, and is the end thereof, as in your judgments, you have well consented and concluded how, therefore, as to myself, my promise unto you by the commission of the Highest. I said the last day I was with you, behold you were made free, and entering the divine portholes into the academy of triumphing true knowledge, even such as I may not now speak of; therefore, know what is your charge to be observed herein: you shall address yourselves unto the supreme mystery three days in a week; that is, as on this day, as being the first, though the second day of the week, give so every other second day herefrom, which to say, on your Monday, Wednesday, and Friday.'

And thus, without extracting more, the spirit LEVANAEI continues to exhort the unknown writers of these MSS. to the way, which, in modern times, we attempt to point, as the way, the truth, and the life, permitted by the Almighty.

Before closing this introductory survey and body of extracts from this most curious "relic of superstition," as it will be called by those who are unaware that the study of the occult sciences still forms a great part of the silent employment of many in our day. It may be interesting to observe in what particulars it corresponds with similar phenomena going on amongst us, and how far it differs from what took place some half century before in the case of Dr. Dee. The work of Dee is so rare that an abstract of it would, we think, be welcomed.

Dr. Dee is formal, Elizabethan, and full of peculiarity, but his work, in many places, rises into eloquence, great, grand, and harmonious. Still, the main features of spirit-converse by means of the crystal and mirror have never been changed. The vision given in the foregoing paragraphs is of the same general character as those in Dee, and also witnessed by the writer of these lines in his own experience. The significance of the vision is expounded as that of a ruling angel, and we presume the meaning to be the reception of the searchers after spiritual knowledge into the spiritual region of thought, and quaintly and inartistically as it is described, we yet perceive the outlines, imperfect and faint though they be, of a great picture. Yes, indeed, a picture of wondrous import to all of us, a portion of the world to which we are tending, and which, as we carve it out in this life, will be happy or unhappy at our own will. Effects must come from causes, and the unending reflex of our trial state will be in the next existence. Let us, then, endeavour that this life shall be worthy, that the next may be exalted!

KRHM

London, June 18, 1864.

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

THE DEGRADING NATURE OF MEDIUM REVELATIONS.

LETTER IV.

[To the Editor of the SPIRITUAL TIMES.]

DEAR SIR,—I am not aware that there has been any tendency on my part to shirk your arguments. You now ask me the question, "Do spiritual manifestations take place? if so, how?"

Does the sun move round the earth? Does it swell enormously in size as it sets, red and glowing, in the evening on the verge of the horizon? Is the nebulous light the diffused matter of worlds in process of formation? If so, analyse, define, explain these phenomena.

These questions, yours and mine, are of like import. All these circumstances have been believed in: the latter have all been exploded and explained. The time has, however, not yet come for the full elucidation of the first; but mere belief is not proof, and the spiritualists are at least as little able to explain the how, why, and wherefore of the phenomena they give such implicit credence to, as their opponents are to understand the condition of mind which can encourage such aberrations. Can the spirits resolve the difficulties of modern science? Surely they should be able to do so. It is no part of my duty, nor is it my desire, to assert that spiritual manifestations cannot take place.* On the contrary, I am inclined to believe (without personal experience) that they can and do take place, in all ages, where needed. My object has been rather to encourage investigation than otherwise; but, at the same time, to urge strongly the importance of the most zealous care in accepting only the most indisputable facts (in my opinion, very few and far between, indeed) on the ground that it was infinitely better not to have any spirit manifestations at all than merely those of a lower character than we already have; and I asserted that no revelation had yet come to us, even by the showing of spiritualists themselves, superior to that of which we are now in possession, and hold as the sufficient guide of our lives. This position has in no wise been shaken by the answers made to my letters. The position is simple: demonstrate a superior revelation, and it will be acknowledged. The mere probabilities of manifestations are no reasons for implicit belief in them.

2. *Respecting the question of Spiritual Manifestations coming through a Medium* we are certainly completely at issue. As to a doubtful garbled message from the other world being better than none, as previously stated, I should conceive the very reverse. The indefinite character of the revelations concerning a future state which have sufficed for the wisest and best during so many centuries should form no stumbling

block; nay, methinks the highest lessons of all, such as faith and confidence in God are much the better learned in consequence.

To show the small value that should be set on mediums I instanced the impossibility of rightly interpreting the rich notes of Jenny Lind, or the conceptions of a poet through a medium. Were there no Jenny Lind or no Tennyson there would be neither such notes or such poems as they have produced. They are the originators and creators, not the mere mediums through which song or poetry passes.

Were I to take your view of the matter it would be only just and fair to expect at least that a natural medium, interpreting the supernatural, should be able to tell us something higher or deeper than what we have already heard from other sources.

3. Your argument about the Bible had reference, not to translations, such as you now speak of, but to original manuscripts. If a translator suffer his idiosyncrasies so to interfere with him as to colour his translation he becomes a commentator, and if comment and translation be mingled together we never can tell whether we have the truth of the original or not. In the note appended to my letter the author simply asserted that in the original manuscripts (saying nothing as to translations or transcriptions) there were no differences worth the name.

With spiritual media, however, you allow that the only messages which can be received may be garbled and mis-represented; the spirit having power to send the message, but possessing no power over the medium through which it is remitted. How different this is to the revelation of the Bible, where the Supreme Being has evidently passed his messages through the minds of men with various strong natural characteristics, which show themselves plainly, but where his power over their spirits, souls, or minds was absolute.

I remain, Sir, yours truly,

E. C. MOGRIDGE.

* As to the question whether spiritual manifestations can and do take place in all ages where needed?—has the necessity existed in all ages? Does it exist now? How is the necessity to be defined? How is the manifestation to be known and recognised by others than the particular persons to whom the manifestation is supposed to appear? It must clearly move in obedience to a higher law. It must unmistakably point to some defect, some weakness in our life, which *all natural* means are powerless to heal or to strengthen. Spiritual manifestations must either have this power and this purpose, or they are mere spiritual hop-o'-my-thumbs, if such things can be, or dreams and delusions—which latter is the present belief of Christendom.

Again, the claim and the crown of humanity is Progression. Do these manifestations assist it? Do they not rather breed credulity, and make men weaker by a pretence of help which is a delusion. It is of small moment that Mr Home, or a thousand highly sensitive and nervous natures hear invisible guitars, or feel the presence of invisible lady-fingers. Such things are but toys for childhood, and unless spiritual agents can give us something better, the memory of great men who lie quiet in their graves and give no sound will have far greater influence and more enduring power.

Borth, North Wales, June 21, 1864.

E. C. M.

THE DISINGENUOUSNESS OF THE EDUCATED.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—If the existence of credulity among the uneducated portion of mankind is so great as to excite wonder, the want of a trustful and honest belief among the educated is equally surprising. The treatment spiritualism has received from literary and scientific men is an illustration of this. Instead of properly investigating the well-attested spiritual phenomenon, they either ridicule or deny them *in toto*.

Mr G. Cruikshank, who a short time ago essayed to enlighten the world on on his discovery concerning "ghosts," says, "From the high and pure character of many persons well known to me who are mixed up in these sciences, it is almost impossible not to believe their statements of these wonders, the truth of which wonders they so positively assert. If true, they are indeed wonderful." Now, one would have thought Mr C. would have taken the trouble to investigate and judge for himself before coming forward to enlighten others on a subject he is obviously unacquainted with. Spiritualists, as far as my experience goes, do not shirk investigation, but rather court it. There would then, have been no difficulty for such a man as Mr Cruikshank to have gained access to the best circles. Mr Faraday, whose honored name makes us regret the bigotry he has manifested in this matter, acts much in the same way. Having committed himself to a theory, he persists in denying the phenomena in question, says he is more certain than ever these things do not take place, that those who say they see these things are not competent witnesses of facts, and yet when an arrangement is made for him to see Mr Home, adopts a shuffling course to avoid doing so.

Mr G. A. Sala was another instance. This gentleman, prior to his departure for America, was a writer in the *Illustrated London News*, and he there took every opportunity of having a rap at the "spirit-rappers," and yet, I am assured, was himself once surprised to find his own name rapped out at a place where he attended incog. He suggests, in event of a law being made to punish nativity professors, that "professors of spiritualism, and quack floating mediums" should come within its operation. I would suggest, whether quack writers, those who write to suit their readers, and not in accordance with their own conviction, would not be fitter subjects to be included in its scope.

I remain, Sir, &c.,

G. M.

London, July 4th.

THE ENEMY AT WORK.

[To the Editor of the SPIRITUAL TIMES.]

One of the "Satanic Agency" propagators visited my shop and exhibited tact worthy of the "Old One." The person presented the

form of a "Lady," and asked my wife if she would kindly give her one of contents bills out of the window, my wife, naturally supposing she wanted it to call attention to its sale, readily gave her one; when after she had got *safe possession*, she turned round with a triumphant air, saying "I don't want this to help its sale, but to stop it. It is perfectly shocking. You may as well communicate with the evil one at once." Seeing the enemy at work, I thought it time to be stirring and now exhibit your contents bills on a board outside.

B.

AN ANGEL VISION.

Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy,
As an angel-dream passed o'er him:
He carved the dream on that shapeless stone,
With many a sharp incision;
With heaven's own light the sculptor shone—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our souls uncarved before us;
Waiting the hour when, at God's command,
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own—
Our lives that angel vision.—*Bishop Doane.*

A REMARKABLE VISION.

A solicitor, resident in the Isle of White, had business at Southampton. He stayed at one of those hotels for which the town of mail steamers is famous, and after dinner he was looking over his law papers while he sipped his port. He was aroused from his foolscap and red tape by the opening of a door; his wife, (whom he had left at home in the Isle of Wight,) entered, gazed at him steadfastly, and passed out through the opposite door. He naturally thought that it was an hallucination, and resumed his reading with a wondering smile at his own weakness. But within a quarter of an hour the very same thing occurred again, and there was on the countenance of the spectre an imploring look which terrified him. He at once resolved to return home with some difficulty he got a boatman to take him across; and when he reached his house, he was struck by the ghastly and alarmed look of his maid-servant, who opened the door. This woman was so frightened by his unexpected return, that she spontaneously confessed her intention to murder her mistress; and her confession was confirmed by the fact that she had concealed a knife under her pillow. This is a very perplexing case for those who think spectral phenomena can be physically explained. Here you have the phantom of a living person projected, entirely without that person's consciousness. Let it be assumed that a person in extreme peril can, by intense volition, act on the nervous system of the universe, so as to influence his dearest friend; but here the person whose likeness appeared was utterly devoid of apprehension, while the servant, who alone knew what was likely to happen, would naturally exert no volition towards revealing it.—*Dublin University Magazine.*

"The New Church teaches that man after having left this world, and entered upon the life of a spirit, never returns to take upon himself a material body; for this would be as directly opposed to the order of things as for the butterfly, after sporting in the balmy air of spring, and roaming through fields of flowers and sweets, to turn back in its course, and creep into the hard, horny case which nurtured and protected it in its chrysalis state, or for an eagle, after soaring into the empyrean, and drinking in the rays of the sun, to return to the nest which cradled his infancy, and attempt to clothe himself in the shell from which he was hatched.—*Heaven and Hell.*

ONE'S OWN.—What a charm there is in the words! How long it takes boy and man to find out their worth! how fast most of us hold on them! faster and more jealously the nearer we are to the general home, into which we can take nothing; but must go naked as we came into the world. When shall we learn that he who multiplieth possessions, multiplieth troubles; and that the one single use of things which we call our own, is that they may be his who hath need of them.—*Tom Brown's School-days.*

THE USE OF SPIRITUALISM.

By MR AND MRS S. C. HALL.

The following, although printed for private circulation, we have gained permission from its authors to re-produce. Our readers, we feel sure, will agree with us in concluding that a wider circulation should be extended to it. Mr and Mrs S. C. Hall are too high in the estimation of the public to need any praise of ours. The letter, as its contents will show, is addressed to a Clergyman. Mrs Hall could not sign the whole of the letter that is here written, because the doubts which disturbed her husband's mind never disturbed her's. They are now, however, one in Spiritualism. May their example be speedily followed by others.

REVEREND SIR,—I desire to answer the question you have asked me,—What is the "use" of Spiritualism? and your doubts as to whether it be good or evil in its origin and purpose.

If it were of no "use," religious thinkers and men of science are bound to enquiry concerning it: for it has been well said by one who is not only a learned man, but a Christian clergyman,—"Testimony has been so abundant and consentaneous, that either the facts must be such as they are reported, or the possibility of certifying facts by human testimony must be given up." It is only of late years that we have discovered the "uses" of a hundred things that our fathers considered either useless or obnoxious. The great lever that now moves the world—steam—was useless until within a comparatively recent period. How rapidly, in our day, do scientific inventions pass from the marvellous to the familiar. Who now wonders when he receives a message by the electric telegraph, although he knows the sender a thousand miles away, is waiting for his reply. Some of us are old enough to remember when he who had his child vaccinated was considered accursed. Dreams are "admitted facts," yet of what use are they? Not one in a thousand can be recalled at all; not one in a million as of any value.

I contend then, that if there be no apparent or probable "use" in Spiritualism, enquiry is still a duty; especially if it be shown that believers in Spiritualism are very numerous; including many of the most intellectual men and women of the age: some whose temperament, education, and pursuits are the very opposite of those that beget error or nourish enthusiasm—persons whose business in life is to deal with facts.

But my purpose in writing is to show the use of Spiritualism: I will endeavour to do so, humbly, earnestly, and briefly as I can.

To me, it is certain that belief in Spiritualism is not only consistent with reason, and sustained by experience, but is sanctioned by Revelation,—upheld by the Book of God.

Belief in supernatural influences seems inseparable from humanity a part of our universal nature. It has been cherished among all nations, in all ages: not only is it rife among refined and cultivated peoples, it is found alike in "fathest Ind," and in the *ultima thule* of civilization. The Old Testament is full of evidence. While, in the New Testament, I find frequent references to spirits,—to spiritual power and spiritual influence,—I find nothing that infers peril to mind or soul arising from such belief. I know we are warned against "seducing spirits teaching doctrines of devils," and that we are cautioned to "try the spirits, whether they are of God;" but while there is much to warrant, nay, to encourage, the belief, there is nothing to prevent such belief from being accepted as another proof of the will of that God who over

"Moves in a mysterious way."

I know that "concerning spiritual gifts," the Apostle Paul "would not have us ignorant," and that the prayer of one of the most beautiful of the collects of our Church is, that God will "mercifully grant, that as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth."

Pause, therefore, reverend sir, before you attribute this *new revelation* of an old power to Satanic influence, for so it is pronounced to be by many, who, unable to withstand the proofs of "Spiritualism," resist it upon this unnatural and unchristian ground; as if it can be for an instant admitted, that while God *does* allow evil spirits to be with us, communicating with us, influencing us, teaching us, He absolutely forbids just and good spirits from counterbalancing the effects that evil spirits are continually striving to produce. Surely that is arraigning, not only the mercy but the justice of God.

If we admit the being of a God—All-mighty—we must admit the possibility of miracles; that he can change the conditions which seem to govern, and do generally govern, natural laws; for we only mean by the "supernatural," occurrences that cannot be accounted for by the operation of such natural laws. It is asserted by some, that to express belief in the supernatural is to supply evidence either of credulity or imposture; there are not a few who openly, in speech and by writing, proclaim such men as I am—and such as are far higher in intellect and holier in life than I am—to be either "rogues or fools."

You, as a clergyman, believe and teach that miracles *have been*: although, probably, you may maintain that they have ceased. While you tell us that miracles were wrought to induce conviction of Christ's mission ("to the intent ye may believe,"), and as a means of conversion to truth, you deny that they are in operation *now*, when there are on earth millions more than there were in Apostolic times, who do not believe in Christ, and though you know that Materialism is widely spread, and increasing over the earth.

I am coming to the point of my letter and the purpose for which it is written.

If I were writing to "the general public," I should give a detail of wonders—every one of which is a miracle, according to the accepted interpretation of the term! hundreds of which I have seen at different

times, in different places, and with various persons present to testify to the phenomena. There are thousands of witnesses to these phenomena: witnesses, the exactitude of whose testimony upon any other subject would not be doubted by any one of the many who will doubt them on this: eminent men—men eminent for integrity, intellectual strength, continual exercising of the enquiring faculties, who have enquired repeatedly, with *suspicious scrutiny*, (as in my own case), applying all the tests that reason and the senses can supply, under circumstances that rendered imposture and self-delusion equally impossible; and who, have obtained entire conviction, that the spirits of those who have been in the flesh, can and do communicate with those who are still in the flesh; and that “holy angels” are permitted to give us evidence that they *do* “succour and defend us on earth.”

It is easy to mock at the “meanness” of manifestations by “table-turning,” “raps,” and so forth—the lowest rails of the spiritual ladder; not more unreasonable is it to sneer at a contemplated railway, while nothing of it is perceptible but the clay that is to form the roadway. As easy is it to abuse and condemn “mediums” as cheats, forgetting that the orator, Tertullus, representing the high priest, described St. Paul to Felix as a “pestilent fellow, and a mover of sedition,” that in refined Athens he was stigmatized as a “babbler,” and that in all ages men who have brought new lights into the world have been persecuted, outraged, and slain.

But my purpose in addressing you is to shew the “use” of Spiritualism, and not to proclaim the power by facts; that has been well and often done. The mockers and sneerers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and *will not* enquire concerning it. As rational and respectful would it be for me to reprove Professor Owen for saying that a certain mark on a stone was the mark of an antediluvian bird’s claw—which, to me appeared nothing more than an accidental impression—as it would be for one, who has seen and known nothing of Spiritualism, to tell me, (I say it with all humility), who have seen and studied it much, that I am deluded and deceived—believing myself to see, to hear, and to feel, that which I neither feel, hear, nor see.

But to the point of my letter:—belief that Spiritualism is another power sent by God, and therefore of “use.”

It is no doubt right for clergymen to tell us that we have the Bible, and that the Book is all-sufficient for salvation: although they thus ignore the fact that ministers are appointed by God to be its interpreters. “Understandest thou what thou readest?” was the question asked by the apostle Philip. “How can I without a guide?” was the answer of the eunuch. I deny, however much I may deplore, that they—not the one, but both in combination—suffice *always* to induce conviction of the mysterious truths of Christianity. They certainly did not suffice in my case; for I did not, and could not, believe in miracles, although from my youth upwards, I had been taught to study the Scriptures, and had been “guided” by Christian men of the Established Church. There are hundreds of thousands of professing Christians who are circumstanced as I was—who do not and cannot believe that three men were put in a burning fiery furnace, and issued thence, unscathed: that a man had fallen from the second story, and was taken up dead, and was restored to life at a word from a fellow-man: who, in short, do not believe in aught they cannot test by reason and senses, and who, therefore, whatever their profession may be are *not Christians*.* It has happened to me, more than once in my life, to be told, “I would give all I have in the world to believe fully and entirely, and without a shadow of doubt in a future state.” In the Christian, as in the Jewish Church, there are Sadducees who do not believe in a Resurrection.

Now, reverend sir, as to the “use” of Spiritualism. It has made me a Christian: I humbly and fervently thank God it has removed all my doubts. I can and do believe all that the Bible teaches me: in the efficacy and indescribable happiness of prayer: in the power of faith to save: in the perpetual superintendence of providence: in salvation by the sacrifice of the Saviour in the mediation of a Redeemer—in a word, I am a CHRISTIAN.

It is with others as with me! many who within my own knowledge were more than “doubters,” are now believers; humble, but fervid disciples of Christ, made so by spiritualism. I will refer to the solemn declaration of one of them—William Howitt.

“The true mission of Spiritualism, and it is a great and magnificent mission, is to recall to the knowledge, and restore to the consciousness of mankind, the Christian faith. With all its divine and supernatural power, Spiritualism has not revealed any truth that is not existent in the Gospels. Its business is to exhibit the reality of its connection with God and his angels; with the life and spirit of the Divine world, and to open our earth-dimmed eyes to perceive all the wealth of celestial wisdom in the Christian Revelation.”

But that I should make this letter far too long, I could quote abundant instances of conversion to belief from unbelief—of some to perfect faith from total infidelity.

If this be so—and God knows it is so—is there no “use” in Spiritualism?

Reverend Sir, shall I surprise and shock you if I say there are among intellectual men as many who will sneer at me for recording my belief in the Divinity of Christ, as there are who will laugh at me for expressing my belief in Spiritualism?

* While I was writing this communication I received a letter from a gentleman, whose name, if I could feel justified in using it, would carry due weight. It is as follows: “No doubt a belief in spiritual manifestations relieves from some minds the chief stumblingblock to the reception of Christianity: refuting as it does by an appeal to the evidence of one’s own senses the infidel argument against the possibility of miracles. This is the great intellectual difficulty of some minds. It is a difficulty to which the lapse of ages tends to increase—and therefore the importance of these spiritual phenomena may be only, as it were, beginning.”

You will, perhaps, require to know something of *facts* beyond this statement; I will give them to you so far as regards myself. To the wonderful phenomena I have witnessed, I shall here make little or no reference; neither shall I (with one or two exceptions), to the communications I have received, or that have been received by others in my presence, through what are usually called “mediums,” i. e., persons who are used by angels and spirits, under God, to be a means of intercourse between them and us. Why this power should be given to some and not to others is one of those mysteries that, perhaps, never will be explained on earth; but it is so. St. Paul alludes to “diversities of gifts,” one of which is the “discerning of spirits.” Mediums are not remarkable either for intellectual or moral qualities; that is one of the inexplicable facts by which Spiritualism is surrounded.

I confine myself to my own experience in association with that of my wife. You know us, I think, too well to believe us victims of continuous self-delusion, delusion extending over years—evening after evening—while you will not suspect us of blasphemy (for it is no less than blasphemy if there be wilful deception), in the details I give.

I extract from a book in which we enter the “messages” we receive:—

We receive these messages—we two—while sitting at a small table, the table tilting thrice (as one of us repeats the alphabet), at each letter that forms part of the sentence.

“We never sit without prayer that God will permit us to receive only communications from holy angels and good spirits; usually repeating the Lord’s Prayer, and generally, also, the prayer that precedes our Sacramental Service, ‘God, to whom all hearts are open,’ &c.

“The messages are what we term spiritual messages: we believe them to be delivered to us by spirits, some of whom have been in the flesh—commissioned by God to do this work for our souls’ good, and to promote our earthly happiness.

“S. C. HALL.
“A. M. HALL.”

This book contains upwards of one hundred messages *given to us two, sitting together*, no other person being present. Of these messages, I copy some—

“Count your blessings.”

“Let not faith fail: in Christ is strength.”

“Work: trust: and do not pray for worldly things.”

“Have patience: Christ has patience even with angels.”

“Persevere in carefulness and prayer.”

“Pray less for worldly good: leave all to God: Remember the lilies.”

“The arrow of light comes brightest out the darkest cloud.”

“Peace be yours in Jesus.”

“Bitter waters strengthen the feeble: Christ turned water into wine.”

“Stand firm and fearless: meet your anxieties like a Christian, and put the world gently from your Sabbaths.”

“Pray and investigate: God gave light to see the truth.”

“Take sweet counsel with Jesus: nothing fearing. Amen.”

“In Christ only is salvation: the spirit Triune is Truth: Be firm and fearless in Christ.”

“Peace be with your souls: joy in your hearts: calm in your minds: and prayer in your spirits.”

“A blessing on the pure in spirit, and in the flesh, for they only shall bask in the glory that mildeweth not.”

“Wait upon God: nothing fearing but fainting: wait: pray fervently until prayer is answered.”

“Trust the Triune: be patient, and all things will expand as roses to light celestial.”

These extracts will suffice to show the nature and character of the whole: they extend over a period of three years. We never “sit” without receiving some message: sometimes we are told the earthly name of the spirit who gives it, generally, however, when we ask the name we receive no reply.

I give but two or three messages received by us when “mediums” were present with us:—

“Beloved children, we whom you remember lovingly, gather round you lovingly: freighted from God with blessing; the odority of which shields you from the spirit of the world, and will become a telegraphic power between heaven and earth; celestially-homed parents, and terrestrially-housed children.”

“Christ be with you friends: I love to communicate with your sympathetic hearts, and pray fervently for all divine blessings to descend upon you. Christ reign in your hearts, and may blessings grow stronger and stronger upon you. Bless you now, and fare you well in Christ.”

We have received many such messages as these: I will add but one more:—a prayer that was dictated to Daniel Home, (in our drawing-room), he being in a trance: seven other persons being present, most of them for the first time at a “sitting.”

“Father of all love and mercy, we bow ourselves in all meekness and humility before thy Holy Will. Teach us, O Father, to be humble; teach us forgiveness; teach us to love and serve thee. Allow, in the plenitude of thy mercy, our loved ones to watch over us, and bear our prayers upwards. We only dare to ask it in the name of Christ, who died that we might not die, but live.”

I do not wish to describe my state of mind, all my life, until I became convinced by Spiritualism—convinced, that is to say, that the dead die not; that there is an eternity of which what we call life is the beginning and the preparation; that earth is but the first of “many mansions,” to which man is in progress; that, in a word, God creates in each of us a spirit (which we call “soul,”) that He ordains shall never perish.

Honored and revered be the memory of the good woman (her life in this sphere was one of continual preparation for life in another), who,

when she left earth, was mercifully permitted to continue her influence, to give me counsel, to bring me "messages" to humble my heart, and lead me to a knowledge of my Saviour—a work she had laboured, while in the flesh, to accomplish, in vain. We have had evidence of her presence with us since her "removal," as clear, certain, and conclusive, as we had when she was sitting "in the body" by our side. It is scarcely less palpable than when she was *only* an inhabitant of earth.

Now, Reverend Sir, will you ask me if there be any "use" in Spiritualism?

It has given me faith in Christ; it has made me a Christian, to me, therefore, the "use" has been great beyond all I can express in language, for which I thank and bless God,—praying with all my heart, all my soul, and all my strength, "Thy will be done on earth as it is in Heaven!"

And is it nothing to have the continual consciousness that I am watched and guarded by those who loved me while they were on earth,—the knowledge that I am ever surrounded by them, earnest in prayer and efforts to keep me right, and prevent the influence of the evil spirits I know to be as constantly near me, eager to instil their principles into my ear and my heart? Is not death thus deprived of its sting—the grave of its victory? Is the counsel I ask of my departed friends a vain thing,—asking that God and my Saviour may permit them to give it! and the knowledge that he *does* permit them to give it?

In a word, is it of no "use" that I am now enabled thus to pray:—"The peace of God that passeth all understanding keep my heart and mind in the knowledge and love of God, and of His Son Jesus Christ; and the blessing of God Almighty, the Father, Son, and Holy Ghost, be with me, and remain with me for ever."—I am, Reverend Sir,

Your very faithful servant, S. C. HALL.

Essex Villas, Campden Hill, W., May 30th, 1864.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XI.—(Continued.)

"How can you expect, Peerless, any spirit to manifest itself while you treat the subject with so much levity?" said his wife.

"For my part, I am not disposed to sit at the table," rejoined Mr Humphrey, "unless we can have decorum. I think the subject too sacred for banter."

"Why, Charles, don't look so demure, don't. I am of opinion your spirits are not so particular as you are. Let us ask them, if you will."

Mr Forbes placed his nose near the table again, saying, "Do the spirits object to joking?" Before the words were said his nasal prominence received a blow, which made his head jerk back with a suddenness quite unexpected.

Mr Peerless gave one of his bluff, jovial laughs; but no one knew but himself that he, and not the spirits, did it.

CHAPTER XII.

Mr Jeremiah Forbes had been away from London about a week, when he received a letter informing him that several persons of distinction had been disappointed in not having the opportunity of witnessing his marvellous mediumistic powers. He showed the letter to his host, who expressed himself gratified at the honour his visitor had paid him in stopping with him so long, and added his sincere hope that Lincoln's-Inn Fields might not, for long, possess more attractions for him than Southampton. Mr Forbes thought he had better return to town, feeling a secret desire to pass a day or two at Gravesend; but said he should feel delighted to revisit Humphrey Villa before many weeks had passed. Much conversation ensued, after which Mr Forbes shook hands with the noble master of the villa, and found a piece of paper in his grasp, which he did not look at until he was several yards on his way to the station. Perhaps he had a secret idea what the piece of paper mentioned meant. Possibly he was in the habit of receiving presents in that way. He looked at it with no degree of surprise, and discovered with no degree of excitement, that he had brought away with him a £20 note. Looking into his lawyer-like face at that moment, you might have seen just a faint gleam of satisfaction there about as visible as the nearly-obliterated hieroglyphs on the exterior of an Egyptian temple. He took his pocket-book from the inside pocket of his coat, and placed the note in safety. He then replaced his pocket-book, and playing with his walking-stick, went direct into a cigar shop, and

treated himself to some refined Cubas of the best quality. It has already appeared plain enough to the reader that Mr Jeremiah Forbes eschewed argumentative philosophy; but the *nonchalance* with which he lit a Cuba, and the taciturn sublimity of manner with which he smoked out his satisfaction with himself and the world at large, proved him to be a philosopher of the first water; that is, if philosophy has anything to do with taking things quietly, and puffing care like smoke to the winds.

Mr Humphrey sat alone in his study, reflecting on the strange manifestations at his father-in-law's, and wondering how long it would be before he should have the extreme pleasure of again entertaining his late visitor. The proprietor of Humphrey Villa felt lonely after parting with Mr Forbes; for, to tell the truth, although that gentleman had only been a week with him, there had gradually strengthened in Mr Humphrey's heart a liking for him. Besides the numerous sances, only half of which we have recorded, in his presence, which had occupied attention, were of a most pleasing character, besides being novel and full of marvels.

No man could evince more earnestness than did Mr Humphrey, and possibly no man could have been found better qualified than he for investigation and propagandism. Every day gave him additional proofs of the marvellous truths of Supernaturalism, and every day stimulated his abilities to cope with the stupendous difficulties in the way of making the subject felt. He had designed to commence in his own town, by lectures and letters to the public journals, a holy spiritual war. But on mature reflection, he thought it for the present best to defer that plan. He next decided to invite the Mayor, one or two clergymen, and a few other of the influential personages connected with the town, to witness phenomena for themselves, and then, upon their satisfaction, act out his original idea. But even in this he was disappointed. Mr Forbes, whom he expected to have remained a much longer period, was gone, and to carry out his designs without him, or some other equally good medium, was impossible.

He was in a meditative mood several hours, not deeming the time a consideration. He thought of a thousand things. Sometimes his mind reverted to the mission of Margaret, and he wondered how it would turn out. He then thought of Mr Peerless, and wondered if he would really make a confession in favour of the truth. Then he thought of his spirit-wife's promise, if possible, to be present at Shirley, and he wondered why she did not manifest herself. Then he thought he would try and invoke the reason. He took the pencil, and was impelled to write—

The conditions were not favourable.

"What, then, was wrong? will you kindly state?"

Many things. Father was too violent at one time, and too much given to levity at another. Spirits act by sympathy and antipathy; when the embodied spirit is in a positive condition of scepticism it repels the disembodied spirits who may be desirous of communicating.

"Tell me, is your mother a medium?"

She is not for physical movements of tables, but for the higher manifestations, such as drawing and speaking and writing from impression.

"Do you suppose she will submit to be tested?"

I think she will; you must persuade her.

"Tell me, what do you advise me next to do in the way of spreading spiritualism?"

Go over to Shirley, and test my mother's mediumship first—then go to London and witness other sances in order that you may be advised on all points."

These answers were all rapidly and boldly written. Mr Humphrey inquired further, but no other answers were given.

"Well, well," he thought, "here have I another mission to Shirley. I expect Mr Peerless will think I am a fanatic to all intents and purposes, but no matter, I must obey the instructions of my mysterious destiny."

(To be continued in our next.)

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